St. John's Review

Holy Week and Easter

March, 1959

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St. John's Review

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PRAYERS OF FAMOUS MEN AND WOMEN

O Lord God, when thou givest to thy servants to endeavour any great matter, grant us also to know that it is not the beginning, but the continuing of the same unto the end, until it be thoroughly finished, which yieldeth the true glory; through him who for the finishing of thy work laid down his life, our Redeemer, Jesus Christ.

After Sir Francis Drake.

THE TRUTH ABOUT PRAYER

"Twas he who taught me thus to pray,
And He I know has answered prayer.
But it has been in such a way
As almost drove me to despair".

"Olney Hymns".

HOLY WEEK AND EASTER 1959.

Palm Sunday, March 22nd.

8.00 a.m.	Holy Communion.
9.00 a.m.	Sung Eucharist. Sermon: The Bishop.
11.00 a.m.	Mattins. Sermon: The Dean. The children will come into the Cathedral to receive Palm Crosses.
12.15 p.m.	Holy Communion.
6.30 p.m.	Evensong. Sermon: The Chaplain.
8.30 p.m.	"The Crucifixion" by J. Stainer: by the Hong Kong Singers.

Monday in Holy Week, March 23rd.

7.00 a.m.	Mattins.
7.30 a.m.	Holy Communion.
5.15 p.m.	Evensong.
5.30 p.m.	Holy Week Service—The Chaplain.

Tuesday in Holy Week, March 24th.

7.00 a.m.	Mattins.
7.30 a.m.	Holy Communion.
5.15 p.m.	Evensong.
5.30 p.m.	Holy Week Service—The Chaplain.

Wednesday in Holy Week, March 25th.

7.00 a.m. Mattins.
7.30 a.m. Holy Communion.
5.15 p.m. Evensong.
6.00 p.m. The children of the Sunday School will perform a Passion Play entitled "Children of Galilee" in the New Hall.

Maundy Thursday in Holy Week, March 26th.

7.00 a.m. Mattins.
7.30 a.m. Holy Communion.
5.15 p.m. Evensong.
5.30 p.m. Holy Week Service—The Chaplain.
6.15 p.m. Holy Communion: Commemoration of the Last Supper.

Good Friday, March 27th.

9.00 a.m. Mattins, Litany and Ante-Communion.
10.00 a.m. Family Service for Parents and Children. The Dean.
Noon to
3.00 p.m. The Watch of the Three House. The Bishop.
5.15 p.m. Evensong.
6.30 p.m. "The Cross of Christ" a devotion for Choir and congregation of Seven Lessons, Hymns and Anthems.

Easter Even, March 28th.

7.30 a.m. Mattins and Ante-Communion.
5.15 p.m. Evensong.
5.30 p.m. Service of Preparation for Holy Communion.
The Clergy will be in the Cathedral to give "spiritual counsel and advice" to any desiring it on Easter Even March 28th 6.30 to 7.30 p.m. and at any other time by arrangement.

Easter Day, March 29th.

7.00 a.m. and 8 a.m. Holy Communion.
9.00 a.m. Sung Eucharist. Sermon: The Assistant Chaplain.
10.00 a.m. Family Service for Parents and Children. The Dean.
11.00 a.m. Festal Mattins and Sermon. The Dean.
12.15 p.m. Holy Communion.
6.30 p.m. Festal Evensong and Sermon. The Chaplain.
7.30 p.m. Holy Communion.

Easter Monday, March 30th.

8.00 a.m. Holy Communion.
5.15 p.m. Evensong.

Easter Tuesday, March 31st.

7.30 a.m. Holy Communion.
5.15 p.m. Evensong.

Low Sunday, April 5th.

11.00 a.m. Mattins. His Grace the Archbishop of Canterbury will preach.
7.30 p.m. Diocesan Service of Holy Communion at which His Grace the Archbishop of Canterbury will preach.
If they be told the clergy will gladly bring Communion to any who cannot get to church.

THE DEAN'S LETTER

A church congregation is like a dart board. It has its centre of trebles, its ring of doubles and its vast area of singles. Out beyond it lies the wall on which it hangs.

Our centre is I think showing itself steady and strong. There are a good number of people attending Lenten exercises of one sort or another; certainly they are the very people who will always be found in their seats on Sundays but they are strengthening and deepening their knowledge and faith. This is the right way to build a strong and solid congregation. The doubles are doing well too; Sunday congregations are strong. But so many of our singles do so little work. It is to them I write. I want to ask them seriously to consider Holy Week, Good Friday and Easter. We will start with Palm Sunday and I will ask direct questions.

Where will you be on Palm Sunday? Remember that nearly all the people who welcomed Jesus to Jerusalem on that day did it quite sincerely. They recognized his right to come, his right to have a great welcome, his right to be master of the situation. But their sincerity had in it no discipline, no sombre strength, no power but that which they could at short notice conjure up within themselves. Therefore it was dead, and worse than dead, by Friday. So many people in Hong Kong are just like that, and you may well be one of them. You say you are a good churchman; when the church puts on a good show you gladly and loudly claim your part in the supporting crowd; when you want the church to express God's approval of what you do in your ordinary life you will come and receive its large benediction on easy terms; but how deep does it go, what discipline has it, what is it really worth to you? May I appeal to you to think it out and make up your mind to follow right through with the swing with which you so often make a new start? Will you this year at least make up your mind on Palm Sunday that you will not just shout publicly for Jesus once in a way, but will actually follow Him on through the paths of pain even to the point of being by His side on Good Friday to support and not to mock?

And where will you be on Good Friday? Remember what Jesus has done. On the lowest level He has set men free from fear of the Universe. Without His revelation of the essential goodness of God no man would have had courage to adventure into the meaning and the structure of the earth; there would have been no coal mining, no steam power, no electricity, no petrol power; there would have been no surgery, no medicine worth the name, no hospitals; there would have been no general education, no democracy, no honour at all for women. All these things are founded on the fact that Jesus proved on Good Friday that God is essentially good and friendly. That is why in these things Christian Civilisation leads the world. Only because Jesus put His trust and confidence in God to the supreme test on Good Friday have we got any effective guarantee that God is really good. Is it not worth a moment on Good Friday to come and take some part in the struggle of the world's greatest experiment?

And there is more to it than even that. Had not Jesus proved God's goodness on Good Friday how should we have known that we can, if we wish, get wisdom and courage enough to control all these mighty things for good and not for evil? By nature we are greedy as animals, short-sighted as fleas and cruel as crocodiles. By nature we use things for selfish purposes. But we know for a fact that we can get clear of this selfishness if we let God set us free. Yet the only guarantee that God can so set us free to do right is the guarantee that Jesus established for good and all on the Cross. There is less power in the mightiest evil of both devil and men than there is in the goodness of God. Is not this certainty worth a

moment on Good Friday to come and take part in the victory of the world's greatest experiment?

So will Easter follow and its triumph will make sense in proportion as we have taken seriously the strong and sombre discipline of Holy Week, Good Friday, and the Passion of Our Lord.

I do plead with you all, not only with the trebles in the centre of the church congregation, not only with the doubles who are good church folk, but also with the singles, the nominals, the casuals, who claim their membership but need to have it tickled into life by some additional excitement or special interest. I plead with you all, for Christ's sake rather than for your own, for your brethren's sake rather than for your own, to make this Holy Week, Good Friday and Easter, a time when you give due and proper proportion to your own personal responsibility for taking part in the world's greatest experiment and triumph.

MR. & MRS. G. E. MARDEN

They have been faithful and regular members of the Cathedral for so long, and have done a great deal for us; we wanted to say goodbye to them at a tea party, but they promise to be back for two months in every year, and so we look forward to seeing them regularly every year. We thank them most sincerely for all they have done for the Cathedral. Mrs. Marden will be particularly missed for all the things she has given for the choir, and for her own singing in it. It is lovely that we still have John and Ann Marden with us here.

NOTES AND NOTICES

We are very sorry to say goodbye to:

Mr. R. J. Sheppard.
Mr. & Mrs. Kerley and thank her for her help in the Sunday School.
Dr. & Mrs. Griffith.
Mr. W. K. Corneck.
Mr. Michael York whom we shall miss from the Fellowship.
Mr. Gary Cooper whom we shall miss from the Fellowship.
Mr. and Mrs. Beasley.

We are very glad to welcome back.

Mrs. John Marden.
Mr. F. Waller.
Mr. & Mrs. Brandt, Karen and Harm.
Mr. & Mrs. J. Hurlbatt.
The Rev. & Mrs. D. Runcorn, David and Jeremy.
Mr. & Mrs. J. L. Bray.
Mr. C. S. Barron.
Mr. & Mrs. R. J. P. Stewart.
Mr. & Mrs. T. W. Carr.

We are glad to welcome to the colony:

Miss M. Newcombe, the new secretary of the Hongkong Council of Social Welfare.

We wish a good leave to:

Mr. & Mrs. Rowe.
Mr. & Mrs. W. F. Hunt.
Mr. & Mrs. P. D. A. Chiddell whom we shall miss from the choir.
Mr. & Mrs. W. J. Cater.
Commissioner and Mrs. C. J. Norman.
Mr. & Mrs. J. England.
Mrs. P. Scales and thank her for all her help.

We are very grateful to:

Mrs. S. E. Faber for the gift of a pew for the Lady Chapel.

Colonel & Mrs. H. Owen Hughes for the gift of pews for the Lady Chapel and congratulate him on being made an honorary colonel of the Hongkong Regiment.

We extend our prayer and sympathy to:

Mr. W. K. Chow and his family on the death of Sir Shouson Chow.

Mrs. Ahwee and her family on the death of her husband, Henry William Ahwee.

We congratulate:

Mr. & Mrs. Webb-Johnson on the birth of a son.
Dr. & Mrs. Scott on the birth of a son.
Mr. & Mrs. Sandberg on the birth of a daughter.

Visitors:

It has been a great pleasure to have visiting the colony in the last few weeks:
The Assistant Bishop of Tokyo.
The Vicar of Christ Church, Bangkok and his family.
The Archdeacon of North Borneo and his family.
An Ordinand from New Zealand on his way back from Rangoon.
Dr. Stather Hunt, a honorary Canon of Norwich Cathedral, and his family.
The Reverend Charles Long from Geneva.
The habit of travelling seems to be getting into clerical veins.

MICHAELMAS FAIR

We are starting work again for the Michaelmas Fair which will be on the 24th of October. The Chairman is Mr. J. B. Hart, and the Vice-Chairman, Mr. Li Fook Hing.

Lady Bastyan has kindly agreed to open the Fair at 11 a.m.

There is a Working Party every Thursday afternoon at the Dean's House from 2 p.m. for those who can knit, sew or make anything whatsoever to sell at the Fair.

Mrs. A. S. Hill, 516 The Peak, Tel: 96168 has a sewing party on Tuesday morning and will be glad of helpers.

Mrs. P. M. Sedgwick, 157 The Peak, Tel: 96630 would be glad to hear of people who would stuff toys.

Mrs. R. V. F. Turner, 150C The Peak, Tel: 96171 would be glad to hear of people who would make dolls' clothes.

We are in need of:

Screw top jars,
Remnants of cotton material,
Candle ends,
Knitting wool,
Secondhand books,
Gramophone records,
White elephants,
Photos of last year's Fair.

FORTHCOMING EVENTS

On Sunday, March 8th, H.R.H. the Duke of Edinburgh will attend Mattins at 10.30 a.m. Regular members of the Cathedral congregation should be there by 10 o'clock to ensure a seat. The Children will come into the Cathedral that morning to receive flowers to give to their mothers as it is Mothering Sunday. We would be glad of bunches of small flowers.

On Sunday, March 15th, the Litany will be sung at 11 a.m. as it is Passion Sunday.

Palm Sunday, March 22nd, the clocks are being put forward one hour, and the children come into the Cathedral to receive Palm Crosses during Mattins.

At *8.30 p.m.* the Hongkong Singers will perform Steiner's "Crucifixion".

On Wednesday, March 25, the children of the Sunday School will perform an excellent Passion Play entitled "Children of Galilee" at 6 p.m. in the new Cathedral Hall.

We hope that many people will come to see this.

On Saturday, March 28th, we shall be decorating the Cathedral in the morning for Easter Day, and would be glad of gifts of flowers and offers of help.

The complete list of Holy Week and Easter Services is elsewhere in the *Review*.

His Grace, the Archbishop of Canterbury arrives on the morning of Thursday, April 2nd until Monday, April 6th. The full programme of his visit will be in next month's *Review*.

LETTER FROM LONDON

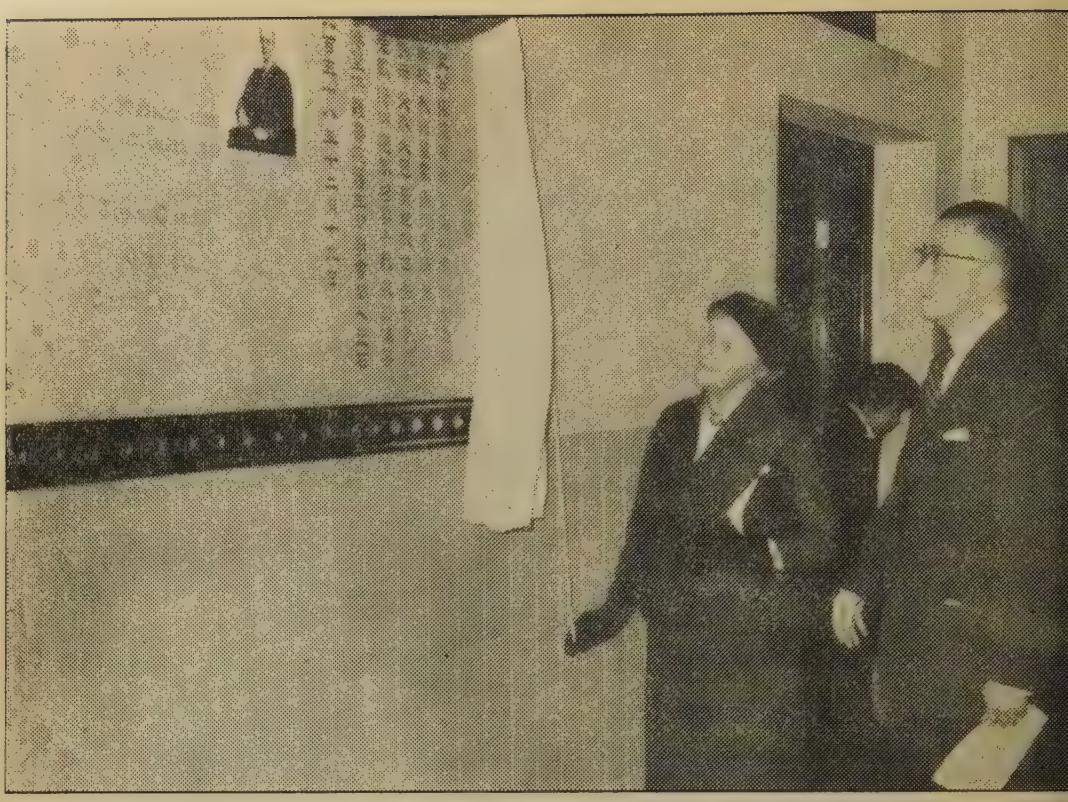
January has been a month of snow, frost and fog. For the traveller it has meant much inconvenience and some excitement. For others it has meant skating and bob-sleighing. We have had a little of both worlds; of being landed at Edinburgh or Manchester when making for Glasgow or London and of bob-sleighing on Ivingo Beacon. You get a wonderful run down from the top, a bit of a scramble in and out of a sunken lane at the bottom and then a gentler slope and a snow filled ditch to stop you at the end. Two hauls back to the top and you forget the cold and become conscious only of the heat of the sun and a growing appetite. From the top you can see a very long way in almost every direction. The Hundreds of Aylesbury stretch away to the left; to the right is Whipsnade and in between are Dunstable and Luton. Obviously a good place to burn a bonfire and pass on the news of momentous events.

In the garden there is both little and much to do. Digging or pruning are prevented by the frost, but broken branches and brambles can be cleared. With their roots loosened by the frost and not much strength in them to hold the ground the brambles come up easily in a well gloved hand. We have little colour in the garden at present, mainly the yellow of winter jasmine on a south-facing wall. But the woods on a misty day have a beauty of their own and if your eyes are on the ground the green sprouts of the bluebell and the crocus are as good as the flowers that are soon to follow. This year's Christmas tree, planted out on Twelfth Night, stands serenely in a clearing surrounded by hollies. A writer tells us that both these evergreens go back through the December Feast of Saturn to the older Yule Feast of the Winter Solstice. The holly started first and is known to have grown in Ireland in Neolithic times 7000 years ago and in England 2000. Like all other plants with red berries, such as the Mountain Ash, holly was regarded as a charm against evil spirits. You planted Rowans to protect you from without and hung berried holly sprigs to safeguard your house from within. Holly was regarded as a symbol of perpetual verdure. In appearing to bridge the "death of winter" holly came to be regarded as a Christian emblem of the Life hereafter. Ivy and mistletoe shared in this symbolism. Mistletoe in addition had a high herbal reputation attested by its name of All Heal. The Christmas Tree of modern times is commonly the Spruce and is a recent innovation coming to us from Germany and Scandinavia. Though regarded as unlucky to leave any Christmas decorations up after Candlemas Eve (1st February) the bush at the Inn was often retained till replaced by its successor. This was the bush referred to in the proverb, "Good wine needs no bush". It was usually Ivy as being associated with Bacchus.

Roads are almost an everyday topic in the Press. England seems at last to be conscious of the fact that it is not keeping up with its traffic and much publicity is being given to the new Motorways. Every now and then, as you motor about the country, you see evidence of the new roads. Though lacking the Roman tenacity of taking the shortest distance between two points they have the same grandeur of conception, cutting boldly and broadly across new country and flying over existing roads. Hand in hand with the major scheme go plans to make the old winding roads safer. One of these devices is the Double white Line Experiment. This is a variation of the double lines we knew in Hong Kong. At bends, or where visibility is restricted, there are still two lines but only one is continuous. The other is broken. The rule is that if the white line nearer to the driver is continuous he must not cross it. But if the line nearer to him is broken he may use his own judgement and cross it if he can see that the road is clear. Warning of the approach to a double-line section is given by long arrows in the centre of the road directing the driver to the near side. There is also a warning line. This is a single line broken into long marks and short gaps. You find these when approaching road junctions or narrow bridges. These lines are not universal yet but we came across one on the way to Cambridge to one of our many visits to King's College Chapel. The planning of this lovely building was directed by King Henry VI personally. He laid the first stone on St. James' Day, 1446, six years after he began the foundation of his College there to be linked with his other new college at Eton. Henry was taxed with vain expense in starting such an immense chapel for such a "scanty band of white robed scholars" but Wordsworth excuses this tritely. "Give all thou canst; high Heaven rejects the lore of nicely calculated less or more".

S. and J. W.

1st February, 1959.



Mrs. A. D. Stewart unveils a plaque to her late husband. The Reverend A. D. Stewart, Headmaster of St. Paul's Boys' College.

(Photograph and Process Engraving by South China Morning Post)

THE CATHEDRAL ANNUAL MEETING

1. To hear reports on the year's work.
2. To elect a new Cathedral Council.
3. To plan and discuss future work.

will be held on

Thursday, March 19th, 1959

in the

Harold Smyth Room

Tea 4.30 p.m. Evensong 5.15 p.m.

Meeting 5.40 p.m.

All are Welcome

THE FRONT COVER

The reproduction on the front is from a painting by Mr. Johnny Shek whose pictures we have reproduced before in the *Review* by his kind permission and Dr. Skinsnes.

Johnny Shek was born in Kwangtung Province in 1928, and graduated from the Gee Yong Senior Middle School in Canton. While in middle school he developed an interest in Chinese painting and studied with Mr. Ju Shong Jing. At about the same time he came under the influence of the Church and its message through attendance in Bible classes, and was baptised into its fellowship.

In 1950 Mr. Shek came to Hong Kong and again joined the Bible Classes of his former teacher, Miss Cora Martinson of the Lutheran United Mission. Shortly thereafter he joined Dr. Olaf K. Skinsnes at the Department of Pathology, University of Hong Kong, for the purpose of developing various educational posters, particularly with reference to leprosy, in a Chinese style. His ability was soon recognized and six months later, working under a grant from the Lutheran United Mission, Mr. Shek and Dr. Skinsnes embarked on an attempt to make a contribution to Chinese Christian art. An extensive series of paintings concerning the life of Christ and another series illustrating some of the parables have resulted. At Easter, 1952, St. John's Cathedral joined with the Lutheran United Mission, as part of the Easter celebrations, in sponsoring at the Cathedral Hall an exhibition of the paintings thus far completed.

In addition to these series of paintings Mr. Shek has assisted in the illustration of some pieces of Christian literature and he was of material assistance in working out the design and decoration of the Diamond Hill Lutheran Church near Kai Tak. This church is built in a Chinese style of architecture and its interior decorations are carried out in the same spirit.

WHAT CHRISTIANS BELIEVE AND LIVE BY

Join us in this way of life and you will find
the meaning and purpose of your own life.

God Rules:

Through the order of heaven, through the laws of nature, and through the hearts and minds of men God rules the world and all its peoples.

Man in God's Image:

God desires men and women to be His friends. He has therefore given them His own free will, the power to choose, the power to accept or to refuse His friendship, and the power to do good or to do evil to others.

Evil:

There is a spiritual power of Evil in the world in rebellion against God, who tempts and deceives men and makes it seem easier and more desirable to do wrong than to do right.

All through history God has been personally present in the world aiding men and women in their struggle against evil. He has been the source of all victory over evil, of all good deeds and all true thoughts in all the peoples of the world.

Jesus Christ:

Two thousand years ago God made His active presence in history visible by becoming man in Jesus Christ. By his life of obedience even unto death and by his teaching Jesus Christ has given us a picture of true human life and revealed to us the heart and mind of God.

By his dying on the Cross He conquered the power of Evil, and proved God's power of love to be stronger than the Devil's power of evil. This victory was sealed by the Resurrection of Christ so that we know that though unseen, He is present and active still in the world, sharing the sufferings of men and aiding them in their fight against evil. Jesus Christ calls all men and women to share the obedience of the Cross, to die to self-love, to repent of self-will and of all evil done, to receive His forgiveness, and to live a New Life of forgiveness, generosity and charity to our fellowmen.

To all who are willing to accept His way of life, Jesus gives His Holy Spirit by whom we are united to God and to our fellowmen in love and service.

The Bible & the Church:

Because it is necessary for men's freedom that God should not be visible to human eyes, He has given to mankind the writings we call the Bible, the sacred acts of Baptism and Holy Communion, and the worship and fellowship of the Church as the means by which we may keep our hearts in touch with His, and our souls nourished by the spiritual food he prepares for them.

The Meaning of Life:

In all these ways God is active here in our city and would have all men and women find the true meaning of their lives in Jesus Christ and so find heaven about them here and now, as well as in the unknown hereafter when at last we shall see God face to face.

R. O. Hall.

MR. AND MRS. STONE

(Photograph and Process Engraving by South China Morning Post)

At a Farewell gathering in the Harold Smyth Room Col. H. Owen-Hughes presented them with a Bible and said:

"The Bible Notes I am reading at present are discussing Parables so perhaps I may be forgiven for likening this gathering to a Dish of Sweet Sour Pork!

Our purpose is to say Farewell to another Family who have identified themselves very closely with the life of this Cathedral and that in itself is fraught with the bitterness of parting, but against this, there is the sweeter taste of the knowledge that our friends are returning to their own country on retirement after many years of service culminating in ten years in control of the destinies of one of Hongkong's greatest institutions, and the friendships which we have formed with Mr. and Mrs. Stone, with Suzette and Brian, cannot be broken by distance.

Lance Stone began his Eastern Service with the Union in Hongkong and it was then, in 1923, that I first met him and I am very pleased that it falls to my lot to say these few words on your behalf this evening.

It came as no surprise that he was appointed to the office of General Manager because his record in the various Branches of the Society marked him quite clearly for advancement to the top of his profession.

Not only that,—his contribution to British Insurance at the time of the liberation of Singapore should not be forgotten.

Both Lance and Susan Stone have been fortunate in having each other as partners in life and they have set for all of us a fine example of devotion. Devotion to each other and devotion to duty. This Cathedral has good reason to be grateful to them both. He has served us on the Finance and General Purpose Committee and as a Trustee and she has served on the Gardens Committee and both have served us well. Perhaps I might put it this way. He has helped to nurture our dollars and she our dahlias.

Of course we shall miss them a lot. in Committee and on Sundays, but such is the nature of our Congregation that I am sure we shall not want for someone to carry on their good work and the best tribute of thanks which we can make to their service is to see that their own high standards are maintained.

We wish them every happiness in their retirement in England and I hope that this Book will be a constant reminder to them of the Vigour and the peacefulness of St. John's Cathedral -(two contradistinctions as of Sweet Sour Pork!) and of the many friends they are leaving behind".

SIDELIGHTS ON HONG KONG

The Chinese New Lunar Year of the Pig burst upon our ear-drums with the usual noisy reverberations of countless strings of red firecrackers on February 8.

The streets of Hong Kong came out in their annual measles rash. Mounds of shattered red paper spotted pavements, alley-ways, waterfronts and the harbour itself.

For added effect door-posts, junks and sampans were plastered with crimson "lucky" papers, shops and restaurants were garlanded with lavish decorations and Chinese lanterns.

Celebrations continued both day and night. For the masses in this Colony it is their only holiday each year. The traditional greeting "Kung Hei Fat Choy" lent its title to parties organised by practically every charity and welfare group, by firms, newspapers and churches of all denominations.

Food, clothing, toys and money were distributed upon a scale never before exceeded. Special markets were set up for the sale of goldfish, plants and blossoms, sweetmeats, curios, fruit and Chinese food and fairs attracted large crowds at Mongkok and Causeway Bay. The favourite peach blossoms and bel. flowers were sold in profusion, also plastic and perfumed flowers which were a novel feature on many stalls.

Family reunions, worship of ancestors, visiting and carrying of gifts from house to house were carried out with customary gaiety, happy chatter and in new clothing. Every member of family groups appeared to be wearing something red. Babies and little girls were often garbed in scarlet brocade and all children save the poorest of all were clutching their "lai see" or lucky money in red paper envelopes.

On February 14 (St. Valentine's Day to us) the Chinese celebrated "everybody's birthday" and more firecrackers heralded the additional celebrations. The Chinese New Year festival actually continues until the 15th day which was February 22 but three days is the actual holiday for the average worker.

CATHEDRAL ROUNDABOUT

What a varied programme the *Sunday Evening Fellowship* has! Almost anything can happen in the Fellowship, and almost everything does! Last month we spent our first Sunday Evening listening to talks from representatives of various professions. Dr. Haddow told us something about her life as a missionary doctor, Mr. J. R. Firth spoke about the training and work of an architect, and Mr. M. Tristram gave us interesting information about the training and work of a surveyor. We finished with a most enlightening account of "a day in the life

of a Dean". On the 8th February a programme of a lighter nature was arranged, when we received instruction from Mr. A. Threlfall in dancing the Lancers. A demonstration set was first danced by the more knowledgeable members, and then we all had a go. The Dean was kept very busy, not only by his part in the demonstration, but also in the matter of later guiding the wayward into their correct positions! Mr. Graham Sneath gave us an interesting talk about Law on the 15th February, and the following week we were entertained by one of Mr. Greenwood's delightful film shows.

* * * *

Boys and girls of the *11 o'clock choir* had an enjoyable outing to Cheung Chau on Saturday, 24th January in ideal weather conditions. Many thanks to Miss Cherry for the loan of the C.M.S. House at Cheung Chau for the day! Last month we said "Goodbye" to Robin Grist, who has given us loyal support as a choir boy and troop leader of our Scouts. We wish him success in his chosen career in the Merchant Navy.

* * * *

The *Badminton Club* has had a number of matches this season. They had an encouraging 8—1 win in the first mixed doubles match with the European Y.M.C.A. Kowloon, but were less successful in the next match with St. Stephen's Church. A return visit to the Y.M.C.A. resulted in a 5—4 win, which revived drooping spirits. The club is glad to welcome new members (especially ladies) to their Tuesday and Friday Evening Meetings.

Cubs and scouts continue to make good progress. The Senior Scout Patrol was formally inaugurated at a joint Group Meeting of Cubs and Scouts on Wednesday, 18th February. Parents were also invited to the meeting, and had the opportunity of seeing some scout ceremonies and activities. A scout camp is planned for four days in Easter week. The Parents Association ran a whist drive on 19th February, and it is hoped that whist drives may be held at regular intervals in future. At the end of last month we said "Goodbye" to Mr. Polson, who has done grand work as Secretary of the Parents' Association. We wish him and his family every happiness on their return to England. Mr. Alex Granton, who is already doing a wonderful job as Cubmaster, has been elected as the new Secretary.

E. W. F.

A PRAYER FOR CHRISTIAN UNITY

ONE FACT

A world of 2,500 millions of men.
A company of nearly 900 millions of the baptised.
But these Christians are divided!

NOW ANOTHER FACT HAS APPEARED

From all the groups of Christians rise independently immense parallel spiritual forces of intercession, all converging upon the same immense distress, the divisions amongst Christians, and upon the same intense desire:

that the visible unity of the Kingdom of God
may be accomplished
such as Christ wills
and by the means that He wills!

This is not a question of an unity by reduction, arrived at by the minimum of common faith, but it concerns the Unity for which Christ prayed, and continues to pray eternally; for any other Unity would be a betrayal of the Truth, a betrayal which every Christian rejects with horror.

HE WHO LOVES HIS BROTHER DWELLS IN THE LIGHT

The majority of Christians do not appear to work efficaciously for Unity. Why?

Perhaps it is because there is too much narrow-mindedness amongst them and a be-littling of the demands of Christian charity. They do not perceive the greatness of the love of Christ in each one of them and between them all. For Unity is indeed concerned with this love which Divine charity alone calls forth.

They are afraid of losing something, of being lost; [He who loseth his life shall find it]. Not being fully surrendered to the love of Christ, they no longer know the ways of fraternal charity. Being too much wrapped up in themselves and satisfied with their own surroundings, they are no longer wholly responsive to the appeals of Love and of Truth.

* * * *

To love one's brother is to love him on the Divine level, as Our Lord loves him.

To love him and not to judge him. From the moment when we begin to judge him or measure him by what we think we know of him, we cease to love him. And this brother, if he knows it, ceases to be able to advance.

Consequently, we shall refuse to let real difficulties and profound matters become an obstacle to charity. We shall regard dogmatic, liturgical and disciplinary differences between us, the element arousing the passions in the past and the present, with lucidity. But they will not be a cloak for our egoism, not our pride and self-sufficiency.

* * * *

To love my brother is to find Our Lord in him; to hear what Our Lord says to me by him. [If the vagabond tells of the spring on the road he has travelled, the friend is he who welcomes the spring in him.] (Saint-Exupéry.) [He who receives this little child in my Name, receives me.] (Luke IX, 48.)

To love him! It is to desire to behold him as Our Lord beholds him.

It is not for me to map out his path towards Our Lord.

I must welcome him together with all his environment of grace and of the spiritual community in which Our Lord has placed him.

As a result, we love, and we desire to mount together towards Our Lord who has caused our paths to meet. For he who loves his brother is never an obstacle that causes him to stumble, and he himself knows whither he is going. Fraternal charity leads us safely towards God who is the Light. (I John II, 9-11.)

* * * *

Thus we shall discern, wheresoever they may be found:

— the fire of the Love of Christ,

— the light of the Truth of Christ;

— and also the limitations of our personal obedience to the Love of Christ and to the Word of Truth.

The message of God to his Church is that of faith in Jesus Christ, bound up with the commandment of love between brother Christians, (I John III, 11; cf. John XIII, 34-35; XV, 12):

[And this is his commandment: that we should believe in the Name of his Son Jesus Christ, and love one another.] (I John III, 23.)

* * * *

To love one's brother is a source of suffering:
— for we shall see yet more distinctly what are the real differences between us;
— for we shall understand more clearly that we are separated in the name of our profound loyalty to Jesus Christ and to our faith.

Because we love, our desire to be together in complete Unity will be all the more ardent. It will then be purified by the Holy Spirit, the Spirit of Love.

We shall know still better all that has to be purified in us, in order that the united Prayer may have its full fecundity.

And since [Love can never be at rest], we shall never be self-sufficient or self-satisfied, and thus the Word of God will be able to penetrate our souls the more keenly.

[Christian Unity will necessarily be the fruit of a victory over the pride and the egoism of each one of us. That is the reason why Christian Unity will be accomplished slowly. We shall not be one until there is no more egoism in us.] (Père Voillaume.)

[Where love and charity reign, God is Present.] (Liturgy of Holy Thursday.)

[Let us love one another, in order that in unity of spirit, we may confess the Father, the Son and the Holy Ghost, the consubstantial and indivisible Trinity.] (Liturgy of St. John Chrysonstom.)

FATHER P. MICHALON, Lyon, France.

HOLY COMMUNION ON TUESDAYS

During March we shall remember on:—

Tuesday, March 3rd.	St. James' Settlement.
Tuesday, March 10th.	St. Christopher's Home.
Tuesday, March 17th.	The Bishop, Clergy and Ordinands.
Tuesday, March 24th.	Holy Week.
Tuesday, March 31st.	Easter Tuesday.

AN ARCHBISHOP'S LETTERS TO HIS BROTHER

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In these letters he plans the National Mission, gets engaged and married.

ST. JAMES' RECTORY,
Feb. 20, 1916.

My dear Old 'un,

Last Monday was held the Council of the proposed National Mission. We were very much at sea, but I think it will work out as we go along. I expect I am to be one of its secretaries and if I can get the colleagues I want, it may become rather important though it will make less of a splash than some would wish. There are those who merely

want to blow the ecclesiastical trumpet and expect the walls of Jericho to fall down thereat. But I expect Jericho, in the form of worldliness and comercialism, is founded too securely for that nowadays. I should sooner expect it to collapse if the church bodily went into the middle of the Sahara and there prayed till it died of starvation. The plain fact is that ¾ of English folk don't want the sort of Gospel we have offered them. No doubt that's partly their fault: but it's also probably due to our presentation of things. However, I need not make you my National Mission speech.

The Acp of C., Winton, Oxon, Sarum, Wigorn and some others are sound. A good lot more just want a few mass meetings, in the Albert Hall. That hardly seems an adequate way of meeting the end of the world.

Well, well. Did I tell you Harry Hardy is now living here? He is working in the War Office.

Your loving,
W. T.

ST. JAMES' RECTORY,
March 5, 1916.

My dear Old 'un,

This has been my record week so far. Last Saturday I went to Salisbury; preached twice on Sunday in the Cathedral; spoke at mid-day on Monday. Then back to London. Tuesday, two long committees: then started for York. Wednesday, preached in York, back to London. Committee here at 5.30; lecture in Hampstead at 7.00. Thursday, talk with the Bishop at 10.15 presided at Diocesan Board of Women's Work. 11.00-12.30; "Challenge" business 12.30-1.00. National Mission Council 2.00-7.30; dine Lambeth, to report on said Council, 8.00. Friday: letters. start for Colne (near Skipton) for an evening meeting there.
Saturday, a long and difficult Committee in Manchester then back to London.

So life is not one long slumber of satiety such as Labour Leaders think the clergy indulge in.

Your loving,
W. T.

ST. JAMES' RECTORY.
April 30th, 1916.

My dear Old 'un,

I have been most of this week at a Teachers' Conference. It was rather fun on the whole, and I think useful. But it ate up a dreadful lot of time, and time is now incredibly precious.

On Friday we had our Easter Vestry. Such a farce. One curate and one pleasant old fellow came and took it in turns to move and to second the various motions that had to be carried to put us in order for the year. However, I suppose if people don't turn up, it means that they are satisfied.

Your loving,
W. TEMPLE.

ST. JAMES' RECTORY,
May 7, 1916.

My dear Old 'un,

You will have had the telegram telling you that I am to marry Frances Anson. (How odd and awkward that they are both "Frances") Her mother is sister of St. Thomas Acland and daughter of father's old friend. Everyone who knows us both seems to think it ideal. e.g. The Bishop of Kensington, who nearly blew up with joy when I told him. She came with her mother to call on mother (and me) soon after we were in the house here, and I know that mother noticed how well we were hitting it off and hoped for this though she said nothing. I too thought that day that my fate had appeared. But in the rush of work one had no time to brood on it; and then mother's death left one numb for a little while, and it was not still last Christmas that I really began to think about it again.

Nana is "over the moon" as mother used to say. She is very fond of Frances, and Mrs. Anson is a real friend since Killerton and Exeter days.

We have not yet settled the date yet, but I think it will be about the last week in June.

Of course you know what it feels like, so I need not tell you. I thought I should be excited, and of course I was before the final interview; but from that moment there has been simply a sense of floating on a quite calm sea of contentment and happiness with the water deliciously warm so that one need never get out.

Your loving,
W. T.

ST. JAMES' RECTORY,
May 14, 1916.

My dear Old 'un,

Such a jolly week! I happened to have some spare time, which naturally I have spent with Frances. On Thursday we went walking in Epping Forest, and yesterday in Richmond Park.

This afternoon I have to preach to a C.E.M.S. Federation in Windsor, and as she has relations there we shall drive down and back together, and I shall call on her relations, leaving her there while I go and preach.

The wedding is fixed for June 24 at 12.00 though of course this has to be provisional at present. It will be in this Church and the Archbishop has promised to take it, with two of her uncles to help! But we shall have no show and no invitations of a formal sort; we shall merely tell the people whom we should specially like to be there. We both prefer this anyhow, and we have no right to have a display in the war.

For the honeymoon we propose to go to Exmoor, which of course she knows well from staying with her uncle at Holmicote—the Acland's other place besides Killerton. We shall only get a week there, but it should be very delicious. Then I have to be in London one day and after that we shall go away for four more days to a place near Eastbourne.

Your loving,
W. T.

ST. JAMES' RECTORY,
July 16, 1916.

My dear Old 'un,

Not much to say since I last wrote. One pegs away at many things, mostly connected with the National Mission. Then last night we went down to Eton where I preached this morning. I never had such a tussle with an audience. I was on the Mission, and very keen to get it home, and at the start the Eton listlessness lay on the chapel like a blight. But I fairly pumped out energy, and after 10 or 12 minutes had got them listening like anything. Rather a triumph!

Now I am about to preach at home again, the first time since our wedding.

Your loving,
W. T.

The Bishop and Mrs. Hall return on M.V. "Achilles".

(Photograph and Process Engraving by South China Morning Post)

TRUE CHARITY

(*From* "FIRE UPON THE EARTH"—J. E. FISON)

For the one-way traffic street of giving we can find (or so it seems) many precedents from the heroes of present and past missionary and evangelistic endeavour, right back to Paul himself. But let them point us beyond themselves to Jesus, and there we shall find no one-way traffic street at all, but at every turn, from the moment he received flesh from Mary to the moment he received Simon's help in carrying his cross and Joseph of Arimathea's sepulchre in the garden, a reciprocal relationship of genuine give and take. This is the way he redeemed charity to its true significance, and we shall do well not to seek to improve upon his example, which in this as in many other ways was so much more human than many of the saints, and in consequence so infinitely more divine.

"DO THIS IN REMEMBRANCE OF ME"

(*From* "PRISM" BY ERIC JAMES)

He did not simply take bread: he broke it.

Simply to have taken bread, and to have said: "This is my Body", would have been in some sense the height of unreality.

The world was not his body now—not in the sense he had intended it to be. It could not be his body now, nor could the Church, nor could you or I unless and until he did something to return it and us to what he always intended we should be: something which would purge the past; something which would enable the future to be different, radically different.

And so his body was broken.

On the Cross? Yes, but all his life was on the Cross. All his life was the breaking of his body. It was broken as he lived it day by day for man. It was broken as he lived it day by day for His Father. His own will, his own body was broken in the process.

He broke it. That is the truth. But we broke it. That is also true.

> "And one shall say unto him,
> What are these wounds in thine hands?
> Then he shall answer,
> Those with which I was wounded in the house of my friends".

When we receive the broken bread it is the truth about our past. We have broken his body.

When we receive the broken bread it is the truth about Christ: the sign of what He has done for us.

When we receive the broken bread it is the pledge of our will that our body shall be as His body—broken.

There is something wrong if our Christian life leaves us unscathed.

LAMBETH REPORT
CHRISTIAN FAMILY IDEALS

It is right to speak so seriously of the claims of family life, for it has never been so exposed to the acids of carelessness and selfishness as now, nor has the world ever had greater need of the gifts family life can make. Some of these gifts are:

In a true family, children learn that there is one God. They learn it first from their parents, and from the disciplined and thoughtful obedience parents and children alike pay to the same God. Parents who force on a child an obedience they are not willing to accept equally for themselves are committing one of the deepest offences of family life, for they are giving to their child a false view of the one God who rules over all life and in whose will is our peace.

In a true family, children learn what love and judgement mean, for a family ideally is a society in which all bear common pain and share common grief, and all give and receive equally of love.

In a true family, children learn, little by little, how to be free; they practise how to make the choices life requires of them, within the protection of loving concern and watchful care.

In a true family, children learn the essential standards of judgement—how to tell the important things, how to distinguish the true and the excellent and the right, how to speak rightly and listen with courteous love.

In a true family, children learn how to accept themselves and, in time, how to accept others on the same basis; for membership in a family comes not by earning it nor buying it, nor is it given only to those who deserve it. Like life itself and the grace of God, it comes without deserving; and the self-acceptance of healthy childhood is a precious preparation for a humane and tolerant manhood.

In a true family, children learn how to be themselves, in true individuality, and how to accept others in their equally true individuality, with patience and kindness.

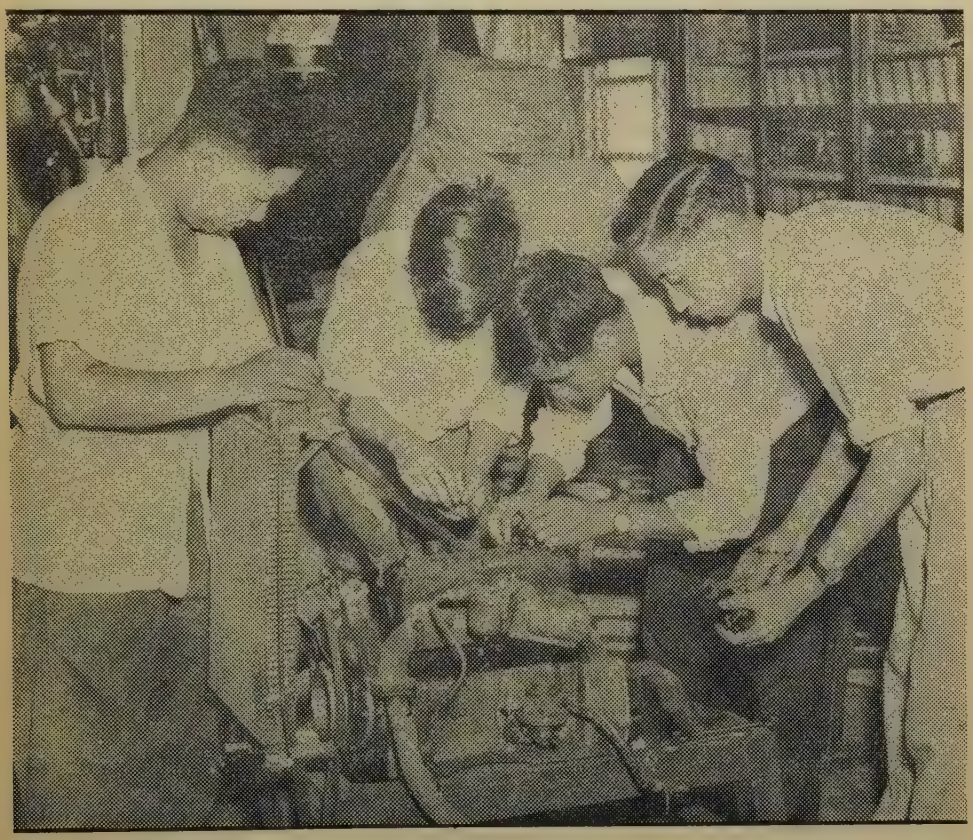
Of such qualities is a true family made. To bear witness to these things is part of the vocation of a Christian family in our society. In that society, sympathetic to its good influences, critical of, or resistant to, its unwholesome influences, the truly Christian home should be salt and leaven. To be this it has to be sure of itself and of its basis in the will of God and the Gospel.

Such a home is the one place where Christians can live by the Gospel, as they cannot fully do in a society where other sanctions come in. The marks of "living by the Gospel" are the care of each for other, the value set on persons for their own sake without regard to merit or demerit, to success or failure. Where there is this warm understanding and love there is both freedom and responsibility. Each member feels free to be himself. This sense of freedom is one of the marks of a Christian in the world—all too rarely found in Church or in society.

Such a home gives to boy or girl support and direction, the discipline and happiness of living together without fear or favour, and the courage to launch out. The discipline will be related to the children's stage of development and will avoid unnecessary conflicts of will. Where a child has to be punished it will be a "safety-first" precaution. Punishment will be once for all, neither with petulance or excessive moralizing, nor with the intention to shame or to assert superior power. Its best and most remedial form may well be deprivation. Well-ordered, free, family life of this sort is nearer to the Kingdom of God than anything men and women are likely to experience in this life. It is the best that society and Church can give to young people. There are no substitutes for such

homes. They are made and sustained when their life is integrated in Christ, reproducing his passion for social justice, his discerning care and astringent love, and are enfolded in the larger family of his Church.

Such a home will be welcoming to young and old, to strangers and lonely persons. Unlike many families in the world it will not be turned in on itself, keeping itself to itself and so losing touch also with God. In so far as it is open and exposed to the Spirit of God, it will share in the ministry of the Church to society, caring for friend and neighbour, near or distant, not seeking privileges only for itself, a forgiving society where free and fresh starts are always possible, a beacon-light to a factious, unforgiving, and suspicious world. The Church has to be vigilant on its behalf, receptive of the influences in society, friendly to good home-making, critical of the pressures which may become hurtful, remembering that, in the past, Christians and philanthropists have been far too ready to deplore, and far too content to do no more than ambulance work. Our duty is to be, as far as we can, at the creative end of social processes, as the Church unfortunately failed to be in the early days of the industrial revolution in the West. This is a challenge and opportunity for the Church in countries which are beginning to be industrialized; and they must be accepted and seized by laymen in industry. Because Christians are sensitive to the evils and injustices in society, they must not allow themselves to forget the fact that this is God's world, where his will has to be discerned and done.



Hard at work at St. James' Settlement.
(Photograph and Process Engraving by South China Morning Post)

CHILDREN'S CORNER

Charlie, the Cathedral Mouse

I'm so sorry, children dear, about last month, I was called away suddenly by distant relatives to help them with a little trouble, and by the time I got back home a week later it was too late to send in my letter to you.

Congratulations on your Sunday School exhibition, it was all very grand and wonderful, of course we had all been to see all the little models and bits and pieces that you had put away in the cupboards, but it was always rather difficult to see in such a crush and muddle and only the light through the chinks in the wood, but on Friday night we carefully got into a good safe place in the Old Hall and watched Lady Black arrive and heard all the speeches and Charity and I gently clapped, because we did so agree with everything? ?

Then when the opening was all over and everyone had gone over to the other hall we all went round the tables and examined all the exhibits. You have given us a lot of ideas for our Sunday School, and we hope that the Mouse children can do as nice work as you do.

Over the last few months Carl has been very naughty about going to Sunday School, every Sunday morning came "I don't want to go to Sunday School", from Carl.

"Why not dear?"

"I don't know, I just don't", said Carl grumpily.

Last Sunday it got worse and worse and more arguments, and really we all felt quite miserable about it. In the end Charity went to see Carl's teacher and explained what was going on.

"Do you know any reason why Carl should suddenly be like this?" Charity asked Miss Whiskers anxiously.

Miss Whiskers thought about it for some time.

"I'm glad that you have come and told me all this Mrs. Charity" she said. "I have been worried about Carl, because he used to join in everything so eagerly and just lately he has been very quiet, but of course I realise when it started. Some time ago Carl brought a friend with him, and he was so thrilled and excited at getting this friend to come". "Yes, of course, I remember", burst in Charity, "Johnny Long Ears".

"Yes, well just lately Johnny hasn't been coming, and Carl has gone all quiet since that".

"I wonder", pondered Charity, "whether it is something to do with Johnny that has upset Carl. He says his prayers so nicely at home, and really tries to follow Jesus and yet there's always this trouble every Sunday morning. Well, thank you very much Miss Whiskers, that may help me".

"Oh, don't thank me", smiled Miss Whiskers, "I'm just so grateful that you came to talk with me, I wish more parents would tell us when difficulties like this happen with their children".

Next Sunday we managed it carefully that when Carl started his usual whine he was alone with Charity.

"Now darling Carl", said Charity gently, "can you tell me why".

"I don't know", said Carl grumpily.

"Well is it because of Johnny Long Ears?"

Carl looked at his mother thoughtfully as though sizing up whether he should tell his mother or not, and finally with a great sigh, he took the plunge.

"Yes, mother it is, you see Johnny didn't go to Sunday School, and one day I asked him, and he came, and he liked it, and he came for quite a time, and it was such fun doing all the lessons with him and everything and I thought I really had got him to have Jesus as his friend, and then suddenly he started not coming, and when I asked him why, he said it was difficult, and he couldn't, and he'd try, but he didn't and then he started avoiding me at school and it was horrid". Carl burst into tears.

Poor Carl; Charity took him on her lap and tried to comfort him; she promised to visit Mrs. Long Ears and see if she could find out what was worrying Johnny.

Next day Charity called on Mrs. Long Ears and found her very upset, in fact when she said she had come to see if Johnny was coming back to Sunday School, Mrs. Long Ears started to cry.

"Oh dear", she sobbed, "I really am so ashamed and worried and upset I think I had better tell you all about it".

Mrs. Long Ears is a great talker and so it took a long time, but eventually Charity got the story fairly straight. When Johnny started going to Sunday School with Carl she and her husband had been quite amused, but they didn't think it would last for long, however after a time they found it rather annoying as often they wanted to go out on a launch and Johnny would argue and say he must go to Sunday School and there were upsets and crossnesses. One Sunday morning when they had insisted that Johnny went with them he had burst into tears and shouted that it was no good for him to try and be a Christian and he was ashamed of his parents, and he ran off and they didn't see him all day. That night he came in and said he was sorry and from then on never went to Sunday School.

"...and he seems very unhappy and quiet and never brings friends home with him and I'm that worried about it", finished Mrs. Long Ears, "and what's more it's me, my husband and I who are ashamed of ourselves now, because we know we ought to go to church and help Johnny and all, but we have stayed away so long we don't like to start now".

The next Sunday we all started off early to church and called for Mr. & Mrs. Long Ears and Johnny on the way. After Sunday School the boys came out with beaming faces and wonderful things they had made and they all came back to lunch and we had a very happy day.

What a tangle! but it all came out well in the end. Johnny says he had asked God about it, and now he knows that prayers are answered because his parents come regularly to church every Sunday.

We have no more arguments with Carl!!!

Don't let others not coming to worship God every Sunday make you feel that you needn't either, God loves and needs every one of you.

Charlie

TRAINING THE YOUNG

We continue with extracts from the American Epicopal Church's series in the *Seabury Press* giving advice to parents: this time in dealing with twelve-year-olds.

CHRISTIAN EDUCATION IN THE HOME

How parents can contribute to the Christian education of their children at home is more a matter of family living than of information giving. Be sure your twelve-year-old always knows you love him, even when he has been rude, reckless, and unreasonable. The one thing you must never take away from him is his sense that he belongs in the family. Even if you must send him to his room, be sure that it is because the family cannot accept such *talk* or such *behaviour*. And be sure you both recognize that there will be a point at which the member being punished returns. "I'll come and see you in a little while", or "I'll call you when dinner is ready". The flare-up that has ended in punishment is often best closed without further discussion. You have asserted your authority; now you must let the love that is underneath have a chance to show. Remember that the love and forgiveness of God are reaching him through you.

Perhaps the best way you can be of specific help to the seventh-grader in your family is to let him see *your* need of the Church and its sacraments. Be frank to say that there are occasions when going to church has seemed only a duty, but that, as you have looked back, even these times have been a source of blessing. Or mention something you have heard in church that gained new meaning because of an event in your neighbourhood or even in your family.

Because seventh-graders are wrestling with matters of belief, it is especially important to accept, with the dignity it deserves, any question about faith your youngster may voice. If you are sure of your ground, take time to explain your understanding of the problem. Maybe you can begin, "Do you want to hear how it seems to me?" or "That used to puzzle me too, but I think I see it now". There is a chance that the question is one you haven't figured out the answer to, at least not well enough to put into words. In that case, don't hedge! Admit that you don't know, and suggest that you look it up together and read the explanation. You really aren't expected to be ahead of your children in everything. Sooner or later there is going to be an algebra problem or a political crisis that will reveal the limits of your knowledge. But if you are willing to admit you don't know the answer, but will try to find it, such an incident sets no limits on your wisdom!

Even if you have thought through all the problems of the creation myths and the deeper ones of sin in a redeemed community, don't try to pass on your understanding to your twelve-year-old *before he is ready*. If he isn't asking, he isn't ready to hear, though he sometimes learns from *over* hearing. In a home where the mother and father discuss questions of faith in a matter-of-fact way, children hear and absorb a great deal that is strengthening. Such an atmosphere is also one where younger members of the family find it easy to ask questions of their parents.

CHILDREN'S CHURCH

March 1st. *Third Sunday in Lent. Moses and the Burning Bush.*
Hymn 618 O worship the King.
397 Onward Christian soldiers.

March 8th. *Mothering Sunday. Sunday School 10.30 a.m.*
Revision. Children go into the Cathedral to receive flowers to give to their mothers.
Hymn 368 Once in royal David's city.
501 God be in my head.

March 15th. *5th Sunday in Lent. The Exodus.*
Hymn 133 When I survey the wondrous cross.
543 Jesus, meek and gentle.

March 22nd. *Palm Sunday*
Hymn 137 Ride on, ride on in majesty.
131 There is a green hill far away.

March 27th. *Good Friday. Family Service at 10 a.m.*

March 29th. *EASTER DAY. Family Service at 10 a.m.*

This month we welcome:
Jane Milner brought by Wendy Hutchins.
Vivien & Deidre Edwards brought by Vicky Sperry.
Ann Shek brought by Margaret Ho.
Anthony Brown brought by Ian Chadwick Kew.
Robert Richmond.
Hilary Coppen.
Kevin Grieve.
Stephen Budden.
Karl Maslen.
Patricia Boycott.

We welcome back from leave:
Joan & Neil Hart.
John Stokes.

We wish a good leave to:
Jane Hunt.
Charles Rowe.
Susan & Helen England.
Philip & Michael Scales.

We are sorry to say goodbye to:

Carolyn, Geraldine and Alison Clout.

We hope Timothy Norman will enjoy the choir.

We are very sorry to be losing Mrs. Spencer, Miss Wong and Miss Chu from teaching and thank them for all their help.

We wish Mrs. Scales a good leave, we shall miss her support and look forward to her return!

We are very happy to welcome Mrs. Hart back from leave, and thank her for coming back to teaching so promptly. We also welcome Mrs. W. H. Ma, Mrs. Withey, Mrs. Bradford, Miss Maynard. Miss Jeacock to teaching, we are very grateful to them, and to Mrs. Cheng for coming back to us.

On Wednesday, 25th March at 6 p.m. in the Cathedral Hall some of the Sunday School children are acting in a Passion play. We do hope many parents will come and bring their children.

By the time you read this the Sunday School exhibition will be over, but I would like to thank all those who help with it as I know a lot of work will have to be done.

On Good Friday and Easter Day there is a family service at 10 a.m. We hope many parents will be there with their children. On Easter Day the children are invited to bring flowers to place in the Easter Garden.

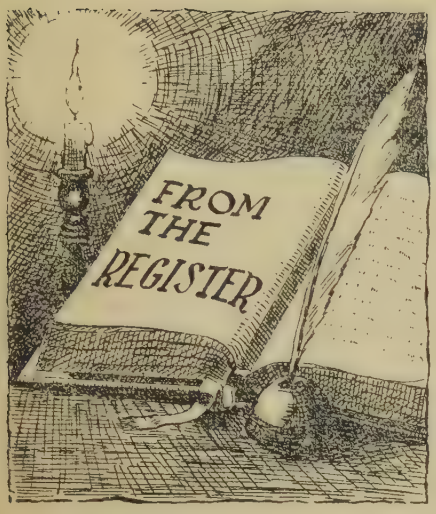
CATHEDRAL FLOWER ROTA

1st March	Lent. No Flowers.
8th March	Refreshment Sunday. Lady Kinloch.
15th March	Lent. No Flowers.
22nd March	Palm Sunday. Palms.
29th March	Easter Day. Flower Guild.
5th April	Easter 1. Mrs. F. C. B. Black.

We shall be grateful for all gifts of flowers for Easter Day. Decorating will start early on Saturday, 28th March and anyone who would like to come and help will be very welcome.

If you have greenery in your garden please bring some with you.

The colour scheme will be white and yellow.



Holy Baptism

We welcome into Church:

Jan. 18th Shouson Chow
„ 25th John Denis Sherriff
Feb. 1st Alison Jane Yorke Bluck

Confirmation

February 15th:

Janet Mao Hoi Kai
Sylvia Elizabeth Wakker
Patricia Diana MacFarlane
Patsy Kan Pui Chee
Sonia Margaret Hall
David William Cross
Mary Evelyn Cross
Li Hin Tai
Mrs. Victoria Kong
Kong Tai Shi
Rosalind Kew
Margaret Ruth Charlamaine Baysting
Edwina Ann Ross
Richard Montague Allen
Michael Wong Fok Hung
Miss Marie Ho Yan
Paul Wakeford.

Holy Marriage

We congratulate and pray for God's Blessing on:

January 24th John Goddard
Woo Shui To

February 12th Alec Wright
Ruth Frances Martin

ST. JOHN'S CATHEDRAL, HONG KONG

CATHEDRAL SIDESMEN, MARCH, 1959.

1st March	*3rd Sunday in Lent.*	
8.00 a.m.	Mr. J. B. Hart	Mr. G. Arliss
9.00 a.m.	Mr. W. A. Shea	Mr. D. Cheung
	Mr. P. F. Fung	Mr. P. Lynn
11.00 a.m.	Mr. G. C. M. Lupton	Mr. E. H. Rawlings
	Mr. J. A. C. Hurlbatt	Mr. G. S. Coxhead
	Mr. P. Brown	Mr. E. Spencer
	Mr. M. P. W. Tristram	
6.30 p.m.	Mr. G. F. Doggett	Mr. C. Brown
8th March	*4th Sunday in Lent (Mothering Sunday).*	
7.45 a.m.	Mr. H. D. Jay	Mr. G. A. Kemp
8.45 a.m.	Mr. E. Anbuidaiyan	Mr. J. Yuen
	Mr. G. Sun	Mr. F. H. Li
10.30 a.m.	Mr. V. G. T. Davis	Mr. R. W. H. Maynard
	Mr. F. C. B. Black	Mr. F. H. Kwok
	The Hon. D. J. S. Crozier	Sir John Kinloch
	Mr. T. P. Dillon	Mr. C. R. Holmes
	Lt. Col. H. Owen Hughes	Lt. Col. J. Ricketts
	Prof. J. E. Driver	Mr. J. T. Lock
	Mr. H. M. Sperry	Mr. B. C. Field
	Mr. J. L. Marden	Mr. M. Morley-John
6.30 p.m.	Mr. W. Gare	Mr. R. Li.
15th March	*Passion Sunday.*	
8.00 a.m.	Mr. L. D. Kilbee	Mr. J. T. Mallorie
9.00 a.m.	Dr. T. Chang	Dr. E. To
	Mr. C. E. Wong	Mr. N. H. Young
11.00 a.m.	Mr. A. Todd	Lt. Col. R. Norman
	Mr. J. R. Firth	Mr. A. S. Hill
	Mr. H. Howell	Dr. Vaughan Rees
	Mr. W. E. Tingle	
6.30 p.m.	Mr. T. Wheeler	Mr. K. Phillips

22nd March		*Palm Sunday.*	
8.00 a.m.	... .	Mr. C. Y. Yeap Mr. P. Williams	Mr. E. W. Wilmott
9.00 a.m.	... ...	Mr. W. A. Shea Dr. S. Sturton	Mr. P. Lynn Mr. J. Yuen
11.00 a.m.	... ...	Mr. G. Arliss Mr. J. A. C. Hurlbatt Mr. F. K. Li Mr. P. Brown	Mr. J. T. Lock Cdr. G. K. Nicodemus Mr. E. H. Rawlings Mr. E. Spencer
6.30 p.m.	... ...	Mr. G. Sneath	Mr. R. Hutcheon
27th March		*Good Friday*	
6.30 p.m. (Choral Meditation of Seven Lessons)	... ...	Mr. C. Brown Mr. T. Wheeler	Mr. G. Sneath
29th March		*Easter Day*	
7.00 a.m.	... ...	Mr. J. B. Hart	Mr. M. Morley-John
8.00 a.m.	... ...	Mr. L. D. Kilbee Mr. H. D. Jay	Mr. C. Y. Yeap Mr. J. T. Mallorie
9.00 a.m.	... ...	Dr. E. To Mr. P. F. Fu Mr. G. Sun	Mr. C. E. Wong Mr. F. H. Li
11.00 a.m.	... ...	Mr. F. C. B. Black Mr. B. C. Field Mr. J. B. Kite Sir John Kinloch Mr. V. G. T. Davis Mr. A. S. Hill Mr. J. R. Firth	Col. H. Owen-Hughes Mr. A. Todd Mr. G. F. Doggett Prof. J. E. Driver The Hon. D. J. S. Crozier Mr. C. R. Holmes Mr. D. Kwok
6.30 p.m.	... ...	Mr. W. Gare	Mr. R. Li

Services at the Cathedral.

SUNDAYS:

Holy Communion 8 a.m. and 12 noon.
Sung Eucharist 9 a.m.
Mattins and Sermon 11 a.m.
Children's Service 11 a.m. (in Cathedral Hall).
Baptisms 3.30 p.m.
Evensong and Sermon 6.30 p.m.

FIRST SUNDAY IN THE MONTH:

Holy Communion 7.30 p.m.

WEEKDAYS:

Holy Communion on Saints' Days, Feast Days, and Tuesdays at 7.30 a.m.
Mattins at 7.30 a.m. (except Tuesdays).
Evensong at 5.15 p.m.
Holy Communion (in Cantonese) Thursdays at 8 a.m.

SUNDAYS AT STANLEY:

Holy Communion in St. Stephen's College Chapel, 8 a.m.

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Baloo: Mrs. J. Bryan.

Bagheera: Mrs. B. Dyson.

Meetings: Tuesdays at 5.00 to 7.00 p.m.

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Scoutmaster: Mr. A. Kershaw.

Assistant: Mr. C. Oman.

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THE SERVICES ON SUNDAY, MARCH 8th

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7.45 a.m.	**Holy Communion**
8.45 a.m.	**Sung Eucharist**
10.30 a.m.	**Mattins**

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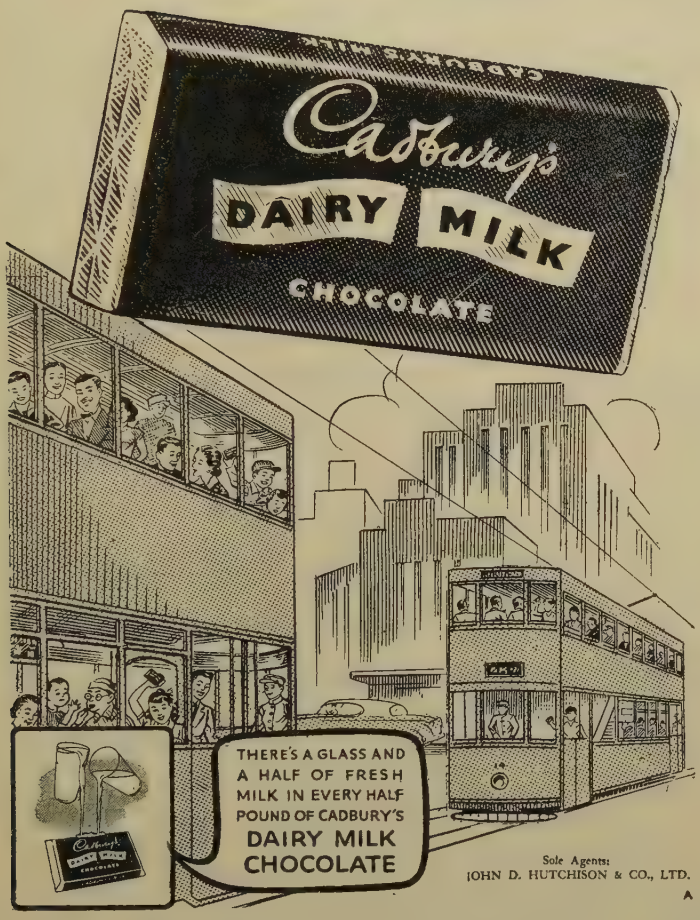
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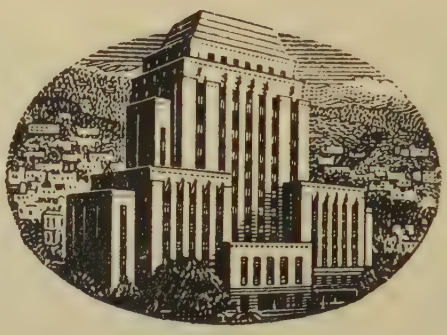

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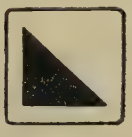

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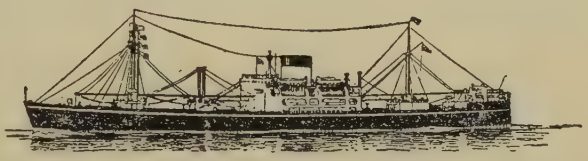

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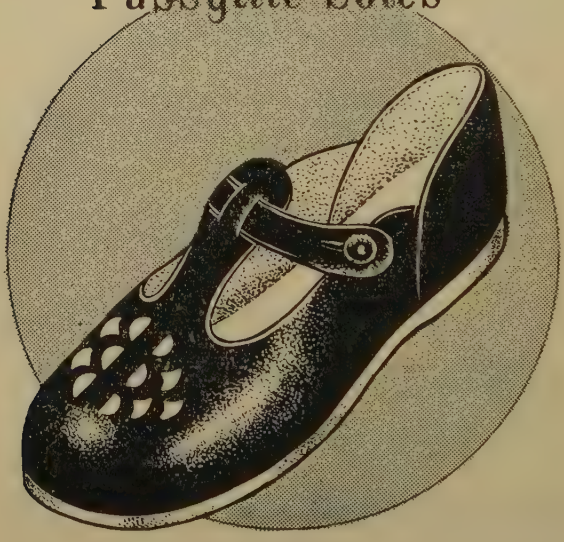

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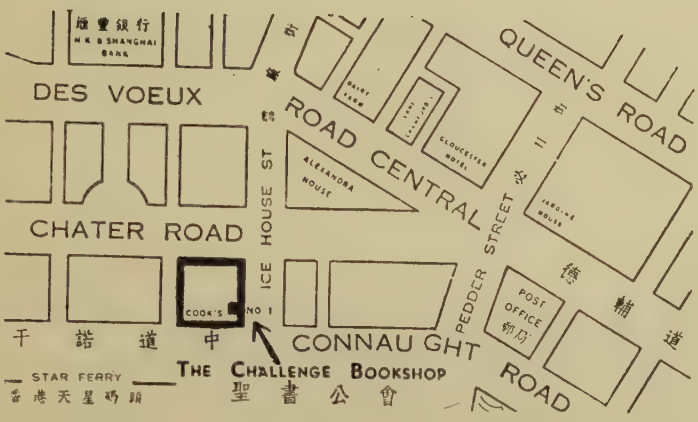

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